

# THE NEW ERA.

DEVOTED TO THE NEW DISPENSATION, OR THE INAUGURATION OF THE KINGDOM OF HEAVEN UPON EARTH, THROUGH THE AID OF SPIRITUAL INTERCOURSE.

VOL. III.—NO. 13

BOSTON, SATURDAY, DECEMBER 30, 1854.

WHOLE NO., III.

## Thoughts of the Age.

For the New Era.

Extracts from a Sermon.

BY D. F. GODDARD.

"The fathers have eaten sour grapes, and the children's teeth are set on edge." BIBLE.

There is a philanthropic, eccentric gentleman whose hobby is children. It is no use he says to attempt to reform the grown up—the old sinners are too hardened. But to us, there is a root deeper down than that. We appreciate what is commonly called education; but how shall it be given unless we have educators; and if hired teachers and day schools you have for the intellect, and sabbath schools for the heart, formal and dry for a great part as are these last, what advantage is it, if at home there is no pleasant atmosphere, no encouraging smile, no appreciative word, no congenial spirit and example? And then further back. We do not believe in "imputed righteousness" or wickedness. But of the hereditary descent, not of praise and blame, but of good and bad tendencies; of happy physical, intellectual and spiritual organisms, or the reverse; of proclivities to rational, harmonious, elevating beliefs or to irrational, conflicting and degrading views, we can have no doubt. Says Edmund Sears—"Transmissive dispositions and proclivities to evil coming down along a line of tainted ancestry, and gathering strength and volume on their way by every generation that transmits them, is a fact that is universal and so an irreversible law of human descent."

And there are facts enough all about us spread in our common pathway, to give to the most fastidious and looker on of existence. And these facts we refer to, because we believe the whole matter of development, physical, social and spiritual, constituting salvation, should be regarded with sacredness. All truth is connected, and man has yet to learn, that in order to be saved, saved from sin, from almost irresistible hereditary temptations, from transgression and its penalties, from evils in the body and diseases of the soul, from all the hurts and throes of viciousness that now beset the sick creation, he must reverse every function of his being as holy, and every law as binding upon him. Religion and nature must again marry, as indeed they never should have been divorced; the duties of the earthly tabernacle become again sacred, its laws and physiological relations to the indwelling immortal be studied, and indeed, the whole science of Anthropology or man, as connected with the reproduction of soul and hereditary descent of soul-qualities and quantities, be made the basis of a wide spread amelioration even in the very cradles of Humanity. We may talk of education, and it is good, but back of that is *creation*. It were not a direct act of God—then so partial—that put Webster into one family and a drivelling idiot into another. Not He direct, and with no parental influencing, that put a candidate for the gallows, a villainous low forehead, sunken eyes, retreating chin, cadaverous countenance, with thievish, lying, murderous propensities, even from the nursery, into a third family, and an embryo angel, innocent lovely and beloved by all, into a fourth! Nor was it the education of one and the no or bad education alone of others, that made the mighty difference. Ah yes! culture for the child is good, but culture for men and women, long before it breathes, is better, and never, we believe, can the kingdom of heaven come in fullness upon our earth, till amid better society conditions, where parents can themselves be healthful and harmonious, free from our present false and narrow ideas of the divine methods, from our one-sided and arbitrary notions of propriety, upon the broad basis of natural religious standing, we seek literally, and in more senses than one, a healthful regeneration of the race.

At a higher angle of vision, one day, "above the smoke and stir of this low spot which men call earth," we may look back to behold, how as the stream of being swept by, we did verily infuse from our own selves, the poison or the healing virtue that has descended down the ages;—comprehend, better than now, how according to the life we have chosen to live, we have left an inheritance of blessings, or a cleaving curse to the generations.

Let us have no more pilgrimages of admiration to distant shrines, nor preachments of "imputed righteousness." Let every man and every woman, while looking forward to, and laboring for more beautiful social conditions, wherein harmony can dwell, and the fruits thereof unto children and children's children be bliss, seek also even here 'mid our present crude and radical surroundings, to be righteous.

If we look back upon the stream of Time, we can easily detect the influence of lives, of the opinions true or false, of characters good or bad, descending unto us. Notice this especially in the influence of Old Theology, and behold its effects upon the masses to-day, even in reference to that joyful belief of spirit presence and communion.

The blasting effects of that dark Theology have been everywhere. First and saddest, we were conceived and born beneath its overshadowing. It rocked the cradles of us nearly all in infancy, frightened the ears of our early childhood with its tales of terror, catechised our boyhood to formal repetition of the creed, obliged us to unnatural seriousness and sanctimonious affectations of manner, and laid the palying hand of scolding "authority" upon the budding reason of our manhood. Because of it, many, this hour, even of those who claim more liberal and cheering views, are sufferers in more ways than one. There is the old terror about death, not quite shaken off—there too is that childish imbecility about reasoning on all religious topics, as if still they were the exclusive property of the same priestly guardians, who frowned upon our first interrogation of heresy, and admonished us, to beware of holy ground.

And if in some souls you find the poisonous weeds of superstition, rank and rampant, in others is the dreariest and most unexpectant barrenness. There are the trembling nerves of credulity, and the hardened muscles of utter unbelief, and both of the same parent born. Those are there, this hour, who receive nothing because their fathers, and themselves in youth, received too much; who have gone to the opposite pole of icy stolidity; and look up, if ever, into heavens of coldness, and feel there is no God but the outward face of Nature, and bend in no worship but the worship of the senses. To these, the first intimation of life's sacredness is unmeaning wordiness; that there is a surrounding economy of guardian ones, who love us still, as they loved us once, is sheerest speculation; and immortality itself, to even thousands in nominal Christian ranks, may or may not turn out to be a splendid dream of young and fanciful humanity, ere yet it had travelled from its golden-gated home in the Paradisaal East.

To others, all of supernatural things are shrouded in awfulness. There is no Benignant Father, knowing the end from the beginning, but an off-ended Majesty, his purposes frustrated and his vengeance ready. Heaven is a beggarly minority of severe and solemn saints, and Hell a crowded amphitheatre of the cursing and the cursed. No angels blest, e'er straying in remembered love toward earthly abodes to guard; but demons if at all, to lead astray and add to their howling host.

And yet a third class there is, with inherited timidity, begot by the same dreifol dogmas, shrinking from all thought of eternal verities; o'er whom the Omnipresent is an Intrusive Eye, they would gladly escape or forget; who bury themselves in pleasure or stultify with business; to whom meditation savors of the grave yard, and the calm face of the instructive dead is more terrible than the countenance of many living enemies.

With these latter,—and they were inoculated with the virus of superstitious fear in the very womb and cradle of existence—with these, religion must not be too literal; the preacher must tell of distant lands, and how of old, "the Lord God's hands wrought wondrous works below." The musical poetry of Judean story, the dim business which robes the classic past, the softened tones mellowed by the distance of ancient prophecy and admonition; with now and then a brave stroke at some frightful theology disturber of his mental peace, proving that somehow all shall be well—these, are Gospel, refreshing, evangelic. No tongue must wag of responsibility here, this hour of sacredness encircling our heads; prayer mustn't be too earnest, and it's all imagination about any answering influx from above.

With these, somehow, it is really terrible, that thought we love to cherish, of intimate communion with fathers and mothers, brothers and sisters, husbands and wives, sons and daughters, the sainted, holy and yet loving ones that have passed on before.

And all this honestly with many—from foundational errors and horrors too, in that early teaching—because with their best efforts, all that is not flesh and blood, though they were a trooping company of the dear and blest from the very heaven of heavens, calls up the nursery tales of haunting ghosts and plugging goblins dire.

For the New Era.

Teachings of Christ, Spiritualism, etc.

MR. EDITOR:—The impression is very general among "the churches," that Spiritualists disregard the teachings of Christ—deny his exalted mission, and reject the "word of God" as a "cunningly devised fable." Alas! how little do they understand the views of Spiritualists;—how little the teachings of Christ;—how little the spirit of "the Word."

On behalf of Spiritualists, as a body, I have here nothing to say, further than that the impression is unjust; but for myself, I must be permitted to say that I know not of any teachings comparable to those of Christ, in whom I recognize an inspired Son of God; and in reference to the Bible—that I receive whatever commends itself to my mind as true, and reject all that appears dishonoring to God, and unworthy the serious attention of man.

The doctrine of "the new birth" is taught by Jesus Christ, and is considered, by "the churches," a fundamental truth. But how little do they understand what was meant by Christ, when he said "Except a man be born again, he cannot see the kingdom of God."

It is only in the light of Spiritualism, that the true import of these words can be seen. Let a church member be questioned respecting the soul—whether it is a substance or possesses form, and his answer will be, invariably, in the negative. Spiritualism would teach him that it has both form and substance; and that it is a Spiritual organization, possessing faculties corresponding in every respect with our external faculties, which must be opened ere Spiritual things can be discerned. To be born again, then, in the light of Spiritualism, signifies that those faculties which in the merely external man are closed (or dead) must be unfolded and developed.

Christ was in all respects our example; and all he did, which surpassed the work of ordinary men, was the result of higher Spiritual development; the drift of his teachings was DEVELOPMENT, so that those who received his doctrines could perform works equally wonderful to those he wrought himself. In one place we find him promising his disciples that they should do greater things than he did himself; and that signs should follow all that believed.

It was considered in those days an evidence of miraculous power, to discern thoughts, read character, and cure, by the laying on of hands. He told the woman of Samaria all things that ever she did. Nathaniel was informed that when he was under the fig tree, Christ saw him. If clergymen knew now of psychological laws, they would not receive such facts as evidence of the agent being the Deity incarnate. Nor would they require to be told in this, the nineteenth century, that as a result of this development, insisted on by Spiritualists, the power is enjoyed and exercised by man, to cast out devils, heal the sick by the laying on of hands, and to recall every act of an individual's life to him.

I have only time to give one fact at present. A case of exorcism occurred in New York about two years ago. The writer of this was waited on by a friend, early in the morning, who had been spending the whole of the preceding night in company with a young doctor who was possessed with undeveloped spirits. This individual believed he possessed the power to call upon any spirits he pleased, who he said would speak through him, in their own language; and further, that he would be two inches taller before the sun went down. He then said that Henry Clay had possession of him, and that I might give him a sentence in any language, to translate as a test. To gratify him, I gave him a few sentences from the fable of "Lupus in Agnus," commencing with "Ad rivum eundem," &c. As I expected, the construction was entirely foreign to the subject, and after requesting the co-operation of all in the room, after engaging in prayer, and bringing our minds to bear on the subject of the infestation, he was restored; and we left him "clothed and in his right mind."

With your permission, I will resume this subject in a future number of the New Era.

L. N.

We should be pleased to hear from our friend again, as he intimates.—[Ed.]

For the New Era.

Spiritualism and Natural Laws.

LYNN, Dec. 16th, 1854.

EDITOR OF ERA:—As the philosophy of physical laws and their adaptation to produce all known effects are impressed upon and received by the individual mind, so are these thoughts or impressions, these conceptions of the human soul, clothed in words and conveyed to other minds. And as there are many planes of thought and many modes

of expression, I am induced to clothe my thoughts in words for your paper, if worth an insertion.

I have witnessed many of the spirit manifestations which have become so common all over the country, and have read many theories concerning the causes which are supposed to produce them; and having formed a conception, or opinion, my peculiar mode of thinking and expressing thought may reach some other mind which has not been acted upon, and set it to thinking and acting upon others, and thus mind becomes unfolded.

It is now a generally admitted fact that there is such a thing as human magnetism, it is also generally admitted (though very imperfectly believed) that there is such a thing as a human spirit, and that it exists and acts independently of the earthly form. And it is not a very great stretch of the imagination to suppose that the spirit has an atmosphere of magnetism, or aura, or aroma, emanating from and surrounding it, similar to that surrounding and belonging to each human body, though far more highly refined. These things being conceived by the superficial observer, suppose he enters a circle where there is a medium who has a sufficient quantity of magnetism, and is so physically constituted that the magnetism of another can act upon it by will force.

Now suppose that a spirit enters the circle, and adds its spirit magnetism to the medium's, and that the members of the circle, by singing or any other means, are harmonized in thought and feeling, and that they are in a passive or negative state, while the medium, being acted upon by another and higher magnetic power and intelligent will force, is in the positive state. Now, suppose that the spirit intelligence forces the positive power of the medium to meet and come in contact with the negative power of the circle. Cannot the mind conceive that there will and must be a concussion; and that if the table is permeated with the magnetism of the passive, negative circle, the positive power of the spirit and medium will produce a concussion, manifesting itself by rappings, tipplings, movings, and liftings of the table, regulated and governed by the spirit intelligence according to the amount of force used?

To illustrate the idea and make it more apparent to the senses, we will introduce the Electro-Magnetic Battery, which was in vogue a few years ago, and with which many are familiar. You will place your machine upon the table, and fill the zinc cistern with a solution of the sulphate of copper, attach the two copper wires, the ends of which are the positive and negative poles, by the aid of a magnet touching a piece of platinum. Magnetism is then evolved; and you will now take the end of the negative wire in one of your hands; but no power is felt, no effect is yet produced. But just take the negative wire in the other hand, and you are thrilled with convulsions, or vibrations, as you graduate the power by closing or withdrawing the piston of the machine. And to my perceptions, the physical laws operating in the two given cases, are precisely the same. And we need not go the supernatural for the causes which produce the physical manifestations which are now agitating the world of thought and investigation; but by careful study and scrutinizing investigation we shall ultimately be enabled to perceive that all effects are the results of natural causes. And if my thoughts, imperfectly expressed in words, should produce corresponding and higher thoughts in others, my object will be accomplished.

B.—N.

There seems to be some little confusion of ideas towards the last of the above. The reader would be likely to understand the writer as setting aside the idea of spirit agency in the so-called spirit phenomena. And yet we feel sure that this is not his idea, from the fact of his reasoning otherwise in the first part of his communication. The idea seems to us to be this: that while the wonderful phenomena of the times are produced by spirit agency as the cause, they are, at the same time, natural, or performed in accordance with natural law, and therefore not supernatural in the common acceptance of that term.—[Ed.]

Very Much to the Point.

STONY RUN, Mich., Dec. 14, 1854.

FRIEND HEWITT:—Will you permit me to use the Era, as a medium for the communication of a few thoughts to which I wish to give utterance to the readers of your valuable paper? And first, if the spirit of Paul was stirred in him as he waited in the city of Athens, when he saw the people wholly given to idolatry, so much so as to move him to try to show them the true God, ought not we to be moved upon when we see similar things in our day? Look, I pray you, and behold! yea, I say, look among those who say "they are the people," and "wisdom will die with them." And what do we behold? We see then "worshipping the creature instead of the Creator, who is God over all and blessed forevermore!" See them, in their idolatry, bowing down to that lovely man, Jesus of Nazareth, "who of himself could do nothing;" yea, I say, see them trying to get on to his back, and ride into the heaven on account of his righteousness, instead of working out their own salvation. Instead of living the life that he lived, they

vainly think to climb up to heaven some other way. Such he said are "thieves and robbers." Who can help admiring the example of Christ and the principles he taught! Truly he was a "burning and shining light;" but of what avail to us if we do not practice. And again, if it be true that man was at first created pure, and that in Adam or Eve he fell, or became impure, (as some would have us believe,) and that Jesus the Nazarene came to restore us again to the Father that we might have life, why is it that Jesus never, in all his teachings, mentioned it? Now, it does seem to me, that if this was the mission of Christ, he would not have forgotten to make mention of it. But, says one, he has said it. Well, then dear friend, point me to the chapter and verse, that I may read it too. I wait for light; do not let me wait too long.

DARUS R. STONE.

For the New Era.

A Vision of Death.

PART FIRST.

I appeared to be in a sick chamber. A very beautiful female about eighteen or twenty years of age was lying on a couch, apparently in the agonies of death. She was surrounded by her relatives and attendant physicians, who evidently considered the case past medical skill. The patient gradually breathed faintly and still more faintly, until respiration ceased wholly. The physicians examined the condition of the body, and decided that life was wholly extinct. Then followed the funeral preparations. The solemn habits of mourning; the solemn, careful movements of the inmates and relatives; the rich mahogany coffin, studded with silver nails, and ornamented with a silver plate of the most costly description. Next came the funeral ceremonies; the prayer by the attending clergyman; the solemn procession to the grave; the last glance of the friends and relatives at the remains of the departed; the lowering of the coffin into the grave, and the covering of earth. The procession then slowly and solemnly returned home, where everything wore the appearance of gloomy sadness. After partially recovering from their grief, the relatives commenced conversation in reference to the virtues of the deceased, complimenting her many excellencies, and lamenting the death of one "so good," at such an early age, of one who might have been so useful to society, during a long life, had she only been spared by the "fall destroyer."

During all this scene an exceedingly delicate and ethereal form was seen hovering over the assembly, precisely like the figure on the death-bed. The countenance wore a pleasant but saddened expression, at sight of the suffering and anguish of its earthly friends in their sorrow. Presently the new-born spirit was surrounded by other and brighter beings like itself, who informed it that its mission on earth was now accomplished; that it could be of no farther benefit to its friends in the form, but must depart to its future spirit friends in the celestial spheres; whereupon the whole group ascended slowly and passed out of sight.

Now was unfolded to my vision a scene of surpassing splendor, filled with innumerable beings; and in their midst was the happy one just released from earthly suffering. Surrounded by her spirit associates, who were arraying her in the habiliments appropriate to her new-found home. I now observed that another spirit of about her age and general appearance was selected from among this vast multitude, by a group which came down from a higher but invisible sphere. They were of a brighter appearance, and evidently belonged to a higher order of spirits, wearing the garb of priests or other sacred officers. These surrounded the chosen one, removing her habiliments, and clothing her anew in garments of a brighter and purer hue, and finer texture. She was informed that she had now progressed through the present spheres and was prepared to ascend to the next one above.

During this ceremony the centre of the scene seemed to expand and open, disclosing to the view a vast staircase, ascending to an immeasurable distance, and dividing into innumerable branches. The stairway was lined on each side by a great number of musicians, with their instruments, and displaying a gorgeous array of superb banners and other insignia. Now there appeared a golden chariot, drawn by four chargers and guided by a celestial charioteer, descending the stairway, and remaining at the foot until the chosen, fair spirit, with her attendants, seated themselves within the equipage; whereupon it rapidly ascended amid the enchanting harmony of the immense concourse of musicians, and disappeared in the far distance.

Next was presented a scene of vastly higher and more gorgeous beauty than the preceding. It was a vast amphitheatre, seemingly of measureless diameter, and whose height was beyond the reach of vision. It was filled with an immense assemblage of a brighter and higher order of spirits than the previous scene; but all was perfect silence, as if awaiting some coming event. Soon the equipage arrived, under the direction of the celestial charioteer; whereupon the multitude rose in a body, hailing their new associate with a grand chorus. The new visitors alighted, and the young spirit was informed that this would be her future home, at which she was greatly delighted;

and she inquired, if she could always remain in this delightful place.

"No! as you progress through this, you will ascend to one higher and more beautiful than this."

"And can I always remain there?" asked the fair spirit.

"No, you ascend as you progress to one higher still."

"Can I nowhere here find a permanent abiding place?" again asked the spirit.

"No. Here all is progression. As you advance; you will ascend from sphere to sphere, each brighter and more gloriously beautiful than the last, until you come into the presence of God himself." Here the vision ended.

The above was given at a circle, convened at the house of Mr. Bela Marsh, last June. It purported to be from the spirit of Rev. Jonathan Edwards, D. D. At its conclusion, an intimation was given that another would be presented of an opposite character at some future time. After a lapse of a few weeks it was forthcoming, according to promise, and purported to be from the same author. This vision I reserve for your next paper.

Yours, for "the truth against the world."  
J. WOLCOTT.

For the New Era.

Human Happiness Promoted by Differences.

BY C. HAMMOND, M.D.

Unity of word and deed is neither practicable nor desirable. If all men and women were of one mind, and only one, there would necessarily be no diversity of work or occupation. As one man cannot be master of all the diversified branches of human industry and use, so, allowing all to possess just what all may possess, human society would be deprived of the greatest portion of its blessing. The carpenter is very useful in his sphere, but if all the world were carpenters who would be the masons, tailors, blacksmiths, wheelwrights, agriculturists, and merchants! And who would be competent to discharge these various employments, and at the same time, become familiar with the science of astronomy, or botany, or chemistry, or geology? Hence, it is unphilosophical and unwise to expect, or even desire, the approximation of all men to unity of word or deed.

The usefulness of a man for a particular employment by no means acknowledges his incapacity for other labor equally important. He may be eminently qualified for a certain sphere of action as a mechanic, an artisan, an agriculturist, and yet be wholly incapacitated to enter into the analysis of minerals or calculate the distances of stars. He can only be useful in such sphere as nature has qualified his mind to pursue, and should he attempt to do what he has no skill or wisdom to accomplish, the effort would prove fruitless. It is, therefore, the science of all sciences, to know in what sphere each man and each woman may be the most useful. It is evident that all cannot harmoniously and successfully pursue the same path, nor fill the same stations in human life.

If each individual of the human races were free to pursue such employment as would be useful, either to himself or others, and all such employments were alike regarded as honorable and meritorious, and if such persons were conscious of their capacity to prosecute the varied labors for which they were severally qualified, and not seek to fill positions the duties of which they cannot faithfully discharge, the burdens and wrongs of human life would be mostly overcome. The chief desire of man is to be happy. He seeks it by means. He adopts such means as he supposes will bring it. But he errs in judgment; the means are often ill-chosen. He sees one man thrive in business. He watches his progress. From his success in perhaps a useful employment, he forms a desire, a decision to follow in his steps. His judgment is matured upon the success of his brother. He applies all his powers of body and mind to his new profession. He is industrious and frugal. But work is not all. He needs calculation. He mistakes his fitness. He overdoes and does over, and the mistake ends in disappointment. He is unhappy. The means were not answerable to his success.

Such are the constant occurrences of human life. They are the natural results of errors. Make each person to know the position he can best occupy and the means he can best employ to secure his own and others' happiness, and let him pursue that path only, and society will be reformed of abuses and wrongs. It is the false idea of discriminating labor, making one employment compensate or pay tribute to another, thereby elevating one profession and degrading others, that incurs the inharmonies and wretchedness of human society.

Any work and all work that is useful, should be recommended as honorable. All useful members in society should not be degraded, and those that are not useful should be degraded. It is, therefore, the first and most important of all sciences to correct the mistakes of false science. In correcting these mistakes men should begin with the first error. They should assume to do only what they are qualified to perform well. They should engage only in such useful employments as they are competent by nature and wisdom to render to some valuable result. In such pursuits they should be pro-



acted and esteemed, and not degraded and despised. They are masters in their sphere of such occupations as they understand, and the pupils of another sphere to learn what will qualify them for teachers in such occupation.

In human society distinctions are founded upon employments, the character of the labor in which persons may be engaged, and not upon the usefulness, by which such labor is made the servant of human happiness. The industry of persons in promoting human welfare enters not into the estimate of human worth; and the consequence is, persons of little merit are honored and applauded, while those who are the principal contributors to human well-being are regarded with pity and contempt. So long as this unjust distinction, this reversal of natural justice, shall prevail, there will exist evils which no legislation can remove, and no human tyranny suppress. The causes which make the evils must be corrected, and when that work is done their effects will cease, without resort to rash and arbitrary force, or the mandatory acts of legislative wisdom.

As a general rule, each person may determine the occupation in which he or she may become most useful and happy by consulting, not the will and wish of others, but the taste, desire, or wish of himself or herself, unbiased by the false claims of honor or distinction as understood and estimated by the present rules of society. Such a person will as naturally succeed in business as will the plant or the flower when searching for subsistence through their roots in the soil accessible to their command.

But the conditions of numberless individuals are so unfavorable to the pursuit of happiness in the legitimate employment for which they are best qualified, by reason of inherited disadvantages in the form of unjust legislation, customs, and education, that anxiety and antagonism will necessarily appear in human society. The causes of such disturbances may be fairly traced to the misgovernment and selfishness of those who assume to dictate, order, execute and make laws for the guidance and observance of oppressed millions. These millions know not, nor are they in circumstances to learn, any way of escape from the perils and misfortunes of their condition.

When these evils become intolerable, when endurance becomes insupportable, the oppressed rise in their strength and grapple with the instruments that bind them in chains. Then comes the struggle for freedom and the struggle for power. Whichever party prevails, changes will occur. But not always those that overcome know the causes, the real causes of their unhappiness; yet generally the change is for the better, as regards the whole.

ROCHESTER, N. Y., Dec. 7th, 1854.

#### A Jewel.

Bro. HEWITT.—We feel that we are conferring a favor on the readers of the *Era*, as well as on the publishers and editor of "The Lily Wreath," in again bringing it to the attention of your readers, although it has already been done by yourself. We have read and re-read it, and our mind still lingers on its pages with a deep satisfaction. It supplies, and well supplies a need Spiritualists would otherwise have felt at this season, when they wish to present to their friends some token of remembrance which shall contain the precious truths which have made glad our souls. For every person it possesses a value above the ordinary publications of our time. To the mourner it imparts consolation from the never failing fountain; the weary it inspires with hope; to the troubled soul it whispers, "Peace, be still"; to the sinful soul it speaks in tones of loving, tender earnestness; and to the religious of all classes it offers the pure, unadorned Christianity—untainted by creeds or dogmas of any description—which is embraced by, and is the only life-principle of all souls of Christendom.

Several extracts from the work have appeared in your Journal. No greater recommendation could have been given of the volume; and with still another we will close, however, without saying to your readers, whether Spiritualists or not, if you wish to be holier, happier, and nobler, by all means read and ponder the beautiful teachings of this book. Yours, S. S. S.

From "The Lily Wreath."

A DEATH SCENE.

I have come, dear one, from the spirit land and the mortal death, to add to thy last gathering leaves still another tribute of memory and affection. Of the birth I shall speak but little. It was a mingled scene of joy and sorrow. It was a mixed atmosphere. It was a cloud of light and shade.

They were gathered there with a love and a sigh. They had stood around to see her die. And angels were there with smiles from above. And they came in a chariot of holy love. To bear the soul away.

The walling of hearts was long and sad.—The souls of the angels were joyous and glad: There were tears in the eyes of mourners there. Their hearts grew sad with grief and despair: For they saw not the birth of the spirit bright. That was welcomed home to the land of light. There were tears on earth and tears in heaven.—They were glad for the lost, and they fell for the slain.

Owing the inanimate form they have gathered, while in the land of love and beauty friends of the past are welcoming her spirit home. We will leave the earth picture. It will pass away with its deep saddenings. The vacant chair, the deserted couch, the no longer echoing voice of love, the dark, cold tomb, the death-like, the drooping willow, that hangs over the grave, the darkened woods of mourning,—and all of life is closed.

Turn them the picture,—the flowers transplanted to a congenial soil; the land where fond hearts are swelling and bursting with shouts of welcome. The once wintry form, now clothed in shining garments will soon

go in the darkened shade of the earth picture, brightening it with heavenly radiance. Sweet relief in angel forms.

## THE NEW ERA.

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### The Blind Case.

(See 9th chapter of John.)

The case of the blind man whom Jesus healed, excited much inquiry and opposition. Some asked how it was done. Some did not believe it was done. And others said he who did it was bad, because he kept not his holy days. It was rather a singular affair, when looked at in the light of simple hearted truthfulness, that this case of opening the eyes of a blind man, should have produced such a medley of opinion concerning it, and him who performed it. And, from this point of view, it seems quite strange, that, however much inquiry might have been developed thereby, there should have been at the same time, a powerfully strong and hateful opposition produced by it. What was there in it to excite the opposition and indignation of good men? Plainly nothing at all. A poor, blind man had his eyes opened, by the wonderful power of God. He now beheld, for the first time in his life, the beautiful creation; and the sight made his bosom swell with emotions of the deepest pleasure, and the sincerest gratitude and praise to Heaven. Why should anybody be disturbed by such an event as this? Was it not rather a cause of thankfulness to the Father, by all who witnessed it?

But when we look at the character of those who opposed this case of healing, we see, at once, the reason of their opposition. They were those, to whom the Savior himself said, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" In their own estimation, they were the servants of God—par excellence! They could go up into the temple, and pray, "God, I thank thee that I am not as other men,—extortioners, unjust, adulterers; or, even as this publican." And then they could depart, to "bind heavy burdens, and grievous to be borne, while they would not so much as touch them with one of their fingers." They could "tithe of mint, anise, and cummin," while they neglected the "weightier matters of the law, judgment, mercy, and faith." Had they been disposed to live the life which these virtues would inspire, they would have felt no opposition in their hearts to this, and kindred acts, of our beneficent Savior.

Perhaps, they also felt, as did their heathen neighbors, on another occasion, when Jesus was preached to them, that their "craft" was in danger. But had they been true men they might have known, full well, that God never endangers any craft worth retaining. They might have foreseen, that, if in the Divine providence, they were called to part with any particular means of sustenance, the same kind Parent would provide other means by which their temporal wants should be supplied. But as they were not true men, but on the contrary, as bad, and even very much worse, than those they deprecated, in their self-righteous zeal, it was very natural they should conduct themselves as they did, in relation to the case before us. Some of them, therefore, tried to satisfy themselves with the inquiry, "How opened he thine eyes?" Others, more hardened, did not believe they were opened, or pretended to that; while others seemed to take refuge in the idea, and to relish it mightily, too, that he must be a bad man, because he did this work of beneficence on the Sabbath day. What particular relation to the simple fact of cure, this mere charge of vice, might be supposed to bear, one would be at a loss to determine. However, it answered their purpose, very well, as similar charges have since their time, against those who square not with the dogmas of time-honored creeds. But, in either case, it has generally happened, that those who make the charges, are those to whose ears their own words have, sooner or later, returned in thunder tones, with these words added to them, "Thou art the man!" "Behold, thou art weighed in the balance, and found wanting!"

But, besides this selfish opposition, and carping inquiry, there was, also, doubtless, a more sincere and worthy questioning concerning this wonderful work of Jesus. There were some true souls in that age, as in all ages; and in them, though only as in all ages, was "where to lay its head." And the inquiry, in this direction, being of a rational and loving kind, led many souls to the feet of Jesus, who gave them rest and peace.—Such gained the "resurrection of the just;" they "came forth to everlasting life;" while the demagogues of doubt and hate, "came forth to shame, and everlasting contempt."

Thus it always is with *covered* souls—with souls who do not love. They are the whitened sepulchres, and "full of dead men's bones." They are Satan's store-houses, in which he gathers tares, against the time to come.—They talk much of the hottest place in hell, for heretics, while they themselves, are the last to get to heaven. They are the chosen ones of God, they think; while, in fact, the "publicans and harlots go into the kingdom of God before" them. They strain out a gnat, and swallow a camel—putting times and seasons, stations and institutions, before men and God, as though these lived for those, and not those for these. The man was made for the coat he wears—not the coat for the man. Ceremonies make religion; and the Sabbath is *holiness*. They have no eye for the soul of things, and therefore mistake the shadow for the substance. How could they, then, accept the world's Redeemer, and joy-

ously behold his works of heavenly love!—Does Satan love the work of God? or, hell work well with heaven? Till then, his children shall be like him, and live the life they live.

But God has a race of truthful souls; whom fashion, custom, wealth, and honors, cannot turn. Their life is nourished always by the breath of God. Their souls are near to heaven, and strength flows into them from Him whose life is strength itself. And such were some who saw the blind man's eyes restored to sight. Their souls were filled with joy that God came thus to men. They had no doubts that what they saw, was what they saw. A mighty work was done; and to that fact they stood, though synagogues and Sadducees stood there too! Oh! noble souls! who suffered for the Truth. Your agony was great—but your joy was greater than your woe! So was the joy of living, and of dying for the right.

Those who have watched the treatment which many modern cases of healing get at the hands of a certain class of persons, can not fail to perceive that the race of Pharisees is not yet quite extinct.

The following "Address" was given some months since, and professes to be nothing more than a general sketch of the idea of Marriage. It will doubtless interest the reader from its peculiarly suggestive nature.

### Address to the World. OF MARRIAGE.

Comprehensively speaking, the world can only be saved by marriage. This is altogether the most important subject which has yet occupied the human mind. It is designed in this address, to present the broadest possible views of this grand, vast and intensely interesting subject. It is perceived that a class of persons now inhabit this earth, who are fully capable of receiving this subject in its length, its breadth and its loftiness.

By marriage in this address, is contemplated natural, harmonious, perpetual union. All things in nature are designed for union, or perhaps better, combination, or better still, marriage. This address to the inhabitants of this earth, will proceed from the lower to the highest form of marriage, which can be enjoyed by its inhabitants. The world is now, to much extent, in the unmarried, ununited, uncombined condition. The first great work to be done in promoting marriage, is to fully unite the earth-life to the spirit-life. The earth-life may be considered the feminine, or receptive condition. These two must be brought into juxtaposition, so that truly, they will bear the relation of husband and wife, become, in loftiest sense, one—in desire—one in feeling—one in purpose—one in scheme—one in act.

That this marriage may truly exist, suitable persons must, as it were, ascend above the ordinary mental and bodily conditions, and persons in the spirit-life must descend; and there, as it were, between heaven and earth, commingle, copulate, impregnate, and thus transmit that wisdom which is essential to the salvation of the world. Unless this nice point is gained, the two cannot be married and become one. The links must be intertwined, and thus a chain formed between the two, as the husband and the wife come into the relation, which bodily makes them, for the time being, one.

This first form of marriage may be considered as the basis—the corner stone—the rock on which the true church is to be based. Begin at any other point, and the structure would be irregular, inharmonious, and would crumble, totter, fall. This marriage, therefore, is of highest moment—considered in relation to the best interests of the world.

The second form of marriage, essential to the salvation of the world, is a thorough knowledge of elemental combinations. Up to this hour, little or no just attention has been directed to an analysis of elements, with a view of elemental combinations.—There is only one way of promoting this form of marriage—viz.—by commingling mind with mind—reaching first in order, the mental, then passing down to elementals, or elements. There cannot be direct approach to the elements, only through the mental. Mind must be married to mind, the higher, or impregnate mind, impregnating the receptive mind, and so receiving all needful instructions for combining, in best ways, the elements—forming, by this process, an elemental marriage.

This form of marriage is also of immense moment to a wise knowledge of the elements distributed in the earth, and of the elements around. This work can be essentially promoted by a commingling of mind with mind. The higher being finer—more expanded—more acute—can impregnate, transmit,—so that the lower, or receptive mind can commingle with the higher, and for a season be one, as the sexes are one.

This is a subject of vast moment. Without it, the world of matter cannot be controlled. Matter is to be worked up into mind, as the deposited seed is worked into the beautifully formed offspring. A marriage of the two—it can be done. There is no particle of matter that may not be worked into and form mind. This is altogether the grandest thought ever yet lodged in a mind on your earth—matter can be made intelligent.

There is another and equally essential form of marriage—viz.—National. The world cannot be saved until national unions, combinations, or marriages are formed. At the present time, it is exceedingly difficult to combine, unite, or marry nations, so that from that marriage, there shall be born a new child, which shall bind persons together, as parents center their affections on their offspring, and thus form a family relation, and labor for the common weal.

No one nation has within itself all that is absolutely essential to form a common bond of union. Like the male and the female, nations have their peculiar elements—needful

in forming the marriage tie. There must be an element corresponding to the masculine, or impregnate mind. There must also be an element corresponding to the female, or receptive mind. There must be a bond—an attraction—a cohesion—a copulation, to produce the desired result—a *National Marriage*.

This point opens a vast and unexplored field of thought. At first view, it would appear difficult to so generalize the various nations, and to so classify them, as to find the sought-for elements—the male and the female. Unless this stupendous work can be done, there can be no marriage, because only two form marriage; and the two bring forth a third.

Classically speaking, the nations of the earth may be justly presented—1st, Monarchical; 2d, Republican. Monarchy must impress and impregnate the Republican, or feminine element. Marry the two, and they will act and react—each doing its specific work, and forming, nationally speaking, one.

There can be no true Monarchy without a Republic. And there can be no true Republic without a Monarchy. These two must be combined—become husband and wife. These two, when married, will bring forth a third condition, forming a parental government corresponding to the one Divine Mind—a government where the interests of all will be sought and obtained.

Statesmen are earnestly requested to revolve this National Marriage in their capacious minds; and a new national star will arise—a new government will be born.

A fourth form of Marriage—THE PAST MUST BE MARRIED TO THE PRESENT. Each has its essential element. The Present must repose on the broad bosom of the Past, as the feminine obtains from the masculine. The Past is pregnant—it affects the Present. The Present is receiving from the Past. Separate the Past from the Present, and there is no marriage—no union—no combination. But bring the Past into close juxtaposition with the Present—let them be married—become one, and like the male and the female, they act and react. Drawing nourishment from the Past, the Present is vitalized. The womb of the Present expands—becomes receptive. And from this marriage of the two there is born a third—the blessed child, called the Future—born in wedlock. The two dwelling harmoniously together, the child is more perfect than its parents.

This is marriage of immense moment, which will lead to a study in the Present, of the records, the histories, the biographies, the sciences and the arts of the Past. Connecting them with the records of the Present—the histories, biographies, sciences, arts, they form a conjugal embrace, and bring forth the beautiful child, called the Future. And in no other way, than this marriage, can there be a better—more perfectly formed child formed—THE FUTURE. The antiquarians, the historians, the biographers, the men of science, the lovers of art, are urgently solicited to be present at the marriage ceremony—uniting the Past with the Present—the grandest ceremony ever yet witnessed!

There is yet another form of Marriage—THE PLANETARY. The planets are impregnate and receptive. Astrologers are the only class of persons, who have a somewhat perfect notion of planetary marriage. That the planets may be married, great knowledge is essential; so that, planetarily speaking, the male and female may be wisely conjoined. An acquaintance with the subject of astronomy, mathematics, trigonometry, is also necessary. These mighty subjects are to be unfolded with reference to Planetary Marriage, so that the laws by which these are governed, shall be as familiar as the ordinary household words. The terms, Venus, Jupiter, Mars, Saturn—each and all have their deep significance. But at this present time, there are no two minds sufficiently unfolded on this earth, so that these great thoughts can be elaborated. A peculiar cast of mind is needed—so to speak, a Websterian—a Franklinian mind, and these minds are rarely controlled in such ways as to send forth any direct communication.

In closing this Address, it can therefore only be said, that there must be a Planetary Marriage—the male planetary impregnating the feminine planetary laws—understanding the precise instant when the humans should copulate, with a view of bringing forth the highest possible specimen of a human. So vast, so comprehensive is this subject, the mind staggers and is bewildered in its effort to grasp that which should constitute marriage. Mathematics, astrology, trigonometry, must become subjects of study, with respect to bringing forth the highest specimen, called Man.

Names are not given in connection with this Address. Let it stand on its own merits. If so impressed, let some friend throw this Address out on the wings of the wind, irrespective of names, and let it do its impregnate work.

Bro. FOWLER GORE WEST.—We have just received a note from Bro. J. H. Fowler, dated Troy, New York, in which he informs us of his intention of going as far West as Chicago, Ill. He will lecture on Spiritualism, wherever the friends may desire; and for that purpose, he may be addressed, for the present, either at Cambridge, Mass., or office of "Christian Spiritualist," New York City, in sufficient season for his friends in these places, who may be informed of his whereabouts, from time to time, to communicate with him.

Bro. Fowler is a staunch friend of Spiritualism, and an acceptable lecturer. He is the author of "Ancient Miracles and Modern Miracles," a valuable and interesting work. Our friends West would do well to hear him. He will also act as agent for the *Era*, wherever he may be.

APPOINTMENT.—The Editor of this paper will speak at Wells' Hall, Lowell, next Sunday at the usual hours.

## Communications.

### Letter from Mrs. Brown.

CLEVELAND, Dec. 1854.

DEAR ERA.—It is a long time since I wrote you, yet I have not been unmindful of your outgoings. I once heard of a minister's closing the gate of heaven against a good old man, because he had lived four score years out of the church. "My husband is not in fault," said the lone widow, "I know he made a desperate attempt to get to heaven, for he devoted fifty years to finding the way. One, whose business is to lead the way, would point it out; just as he was starting, another would say, 'this is the way; that leads to hell,' and so my poor husband never took a single step heavenward, lest the way should be wrong." If I fail of entering the "gate of gold," I shall have a like excuse. I have been these two dozen years looking for the most expeditious way to heaven,—have read the guide books, and listened to men paid liberally for pointing out the way. As a last resort, I think I'll endorse the doctrine which teaches the sovereignty of the individual—live and die with the blessed hope of saving my own soul. I am thoroughly disgusted with every creed, and clan, and clique, that says unto the truth-seeker, "thus far shalt thou go, and no further."

In this progressive age—when steam makes neighbors of nations, and the lightning talks in all tongues—who will dare to limit the encaged soul, that has gone forth in search of higher truths—a soul whose immortal longings will not be satisfied with theological hushes?

The soul seeking wheat may garner chaff, also, but they have grown together, and the future must and will separate them.

I have been of late a little amused at the war-cry raised against Free-Love. Spiritualism and Free-Loveism have been used synonymously, and their foes have come forth, *en masse*, to stay the "destroying angel." I do not yet know the true significance of the word. Every heart translates it into its own language.

Where are the Lexicographers? Let them define the word, and set the world at rest. I just asked one of its most faithful advocates, the meaning of the word, and she said, "To love whatever God has made lovely." To this interpretation I could bring no objection, for I remembered to have heard that God was love; and his son, Jesus, loved the whole world so well that he died for it. This is, certainly a strong and beautiful argument in favor of "free-love;" but if depravity finds in it ought that harmonizes with its hideousness, let it be blotted from the soul's tablet. If among Spiritualists, there are those who endorse the Fourier doctrine of free-love, and it is not the true gospel, are all who believe in spirit intercourse to be made accountable—all to be censured for the sins of the few?

The Pope of Rome, Charles Beecher, Dr. Watts, and John Calvin, have advocated Spiritualism; shall all Spiritualists be censured for the dogmas they have advocated? Jesus, and John of Arc, Socrates and Swedenborg were mediums. Are all mediums, therefore, like them—all partakers of their purity and greatness?

A friend has kindly sent me some long newspaper articles, accusing Spiritualists of first raising the hue and cry against the "divine matrimonial institution." I wish Spiritualists could justly claim the credit; then we might point to a great good it has accomplished. I think it is but just to award to Dr. and Mrs. Nichols, and Henry C. Wright the palm. That they have a mixture of falsehood with their truths, none will doubt; but for the good they have done, and will do, to crushed, suffering humanity, they should be canonized—should be crowned with immortal laurels.

The ignorant, the vicious, the imbecile, as well as the intellectual, for self, and position, for a home, a cook, and other mercenary motives, rush in multitudes, into this sham institution (called divine). The result is disease, depravity, discord and imbecility are transmitted to unwelcome offspring. Let the hideous hypocrite, that, in heaven's name, slays its millions of human souls, be shorn of its borrowed robes, and heart-unions only be consecrated in heaven's name.

Thine, H. F. M. BROWN.

### Spiritualistic Socialism.

FRIEND HEWITT.—As the Socialistic phase of Spiritualism seems now to attract a good deal of attention, I send you a copy of a letter from a friend, which may not be uninteresting, especially, since it has been declared, that Spirit-wisdom does not teach the necessity of a "New Social Order." O.

POPULAR RIDGE, Cayuga Co., N. Y., Nov. 30, 1854.

MY DEAR FRIEND.—I recollect that in a conversation with you when here, on the prospects of the Associative Movement, I expressed the fear, that a long period was to elapse, before the world could furnish the requisite number of true and noble souled men and women, to make a successful beginning in the right direction, since Brook Farm was to go down; and that I should never have the privilege of participating in such effort. You replied that you had strong hopes of living and laboring again in Association.

I scarcely ever think of you without having your hopeful remark brought to mind; and I am now most happy in believing, that your hopes are to be realized. I had so far given up the idea, that I bought about three acres of land a mile and a half north of my father's, some three years ago, and immediately planted a variety of the choicest fruits, and have an octagon cottage, nearly completed, in which I expected to spend my earthly days, a veritable Grahamite. But thanks to the dwellers in higher spheres, I am re-inspired with hope. I think I should enjoy much more intensely, than when at Brook Farm, the pleasure of laboring in the Associative cause. The vegetarian diet has

greatly renovated and re-invigorated my physical powers. This, and the fact that I have a wife and a little boy, combine to augment my yearning and praying for the Divine Social Order. My bodily strength assures me of my ability to do more for the cause than I ever expected to do, when at Brook Farm—and the hope of having my son shielded from the srocco of civilization nerves me for every emergency.

### A Piece of Practical Spiritualism.

BOSTON, Dec. 7, 1854.

MR. EDITOR.—May I request of you the favor to insert in your valuable journal, the subjoined kind notice of a contribution to Miss Dow's School, which appeared in the *Spiritual Telegraph* of this week. Miss Dow is a spirit-medium, and, in obedience to special instructions, received from an elevated class of spirits, has projected and successfully carried into operation a plan for the instruction of poor and neglected children. These children, sometimes taken from the highways, require a mother's care to clean, feed and clothe them; and so far as means permit, this young lady assumes that responsibility. Several ladies, as will appear from the following extract from her circular, are co-operating with Miss Dow in her "labor of love."

"The Ladies whose names are attached to this Circular, being deeply impressed with the importance of doing all that they can to alleviate the suffering, and to protect the interests of those unfortunate children, whose physical, mental, and moral necessities have been, and are, so sadly neglected, have felt it to be alike a duty and a privilege to second the persevering and praiseworthy efforts of Miss M. A. Dow, in establishing a School, which is at present located at No. 695 Sixth Avenue. The children in attendance at this school are kindly treated and freely instructed, while such are most destitute will—so far as our efforts and means will permit—have their most pressing physical necessities relieved. Miss M. A. Dow, Teacher.

Committee.

Mrs. Reuben Sykes, 235 Sixth Avenue.  
" Harman Levy, 137 Spring Street.  
" W. H. Burroughs, Irving House.  
" S. B. Shepherd, 14 Twenty-fourth St.  
" Dr. Potter, 29 Clinton Place.  
" Ostrander, 385 Broome Street.  
" Fitzgerald, 120 Orchard Street.

As the object is one that commends itself to every lover of his species, it is not necessary that I should say one word to urge Spiritualists in this city to contribute towards the support of it, but, to such as are inclined to do so, I would say, that anything in the shape of money, clothing, books, or school furniture, will be thankfully received by me, at No. 50 and 52 Cornhill, and transmitted without delay to Miss Dow.

Yours fraternally,

SAMUEL OWEN.

The following is the extract from the *Telegraph*, referred to at the commencement of this communication:

MISS DOW'S SCHOOL.—Some unknown friend of humanity recently addressed a note to Miss M. A. Dow, teacher of the Ladies' Humanitary School, enclosing \$1, and proposing to remit the same amount on each succeeding week, to be appropriated to the benevolent enterprise in which Miss D. is so earnestly engaged. The good which is thus done in secret to those little children will be "rewarded openly" by the common Father. Miss Dow desires to express her gratitude to her unknown correspondent, who thus proposes to contribute over \$50 per annum to the support of her school. Who will do likewise?

### R. P. Wilson in Lynn.

LYNN, Dec. 16, 1854.

The believers in human progress, and the spiritual nature of man, have been favored with three lectures by Rev. R. P. Wilson, now at the Groton House, No. 10 Sudbury street, Boston. But unfortunately, the notice was not extensively circulated, nor duly appreciated, so that but few had the pleasure of hearing what would have edified and instructed many. The first lecture was free—the others at a low price of admission. The last lecture was in the trance state, and addresses were made by the spirits of Clay, Calhoun, Washington, and Webster, on the causes producing human slavery; and so clear and profound were the reasons given, that it seemed impossible for any mind to resist the conclusion. We would advise the believers in the neighboring towns, to avail themselves of the pleasure and instruction to be derived from a similar course. Mr. Wilson has also given a number of persons here, a true and faithful psychometrical delineation of their physical, mental, and spiritual natures, upon a chart, which are above all prices to all persons who wish to know themselves. Their truthfulness is proven by the fact, that he marks each faculty of the mind the same as they have been by phrenologists, varying never more than one degree, and having no other means of knowledge, than the person's autograph, and subjecting it to his impressionable powers—being thus impressed by their different spheres.

Yours for the cause,

B—N.

WROTE HIS OWN DEATH.—Mr. Wang, (dairyman), living in the 4th District, New Orleans, Louisiana, a Spiritualist and Medium, sometime in February last, came into his house—his hand being unusually agitated—saying he wanted to write. Pencil and paper being given, he immediately wrote:

"In three Sabbaths, Wang will be where I am.—EMANUEL SWENDBORG."

Mr. Wang, after reading it, said: "If that is the case, I am perfectly willing to go." On the third Sabbath he took his departure as predicted. This fact we obtain from our friend A. H. Burritt, M.D., who has seen the original communication.—*Spir. Univers.*

INDEPENDENCE.—We despise the man who sets but the looking-glass to fortune, frowns when she frowns, and smiles when she smiles. Give us the temper that can enjoy the sunshine and brave the storm; take all the good the world affords, and show a bold heart to resist the evil.



## Record of Phenomena.

## The Spirits Brought them a Dove.

A circle, most beautiful in its harmony, convenes weekly in this city, for instruction, discipline, and growth in all the nobler attributes of manhood and womanhood. The name of this little band, as given by the Spirits, is "The Olive Branch of Peace." With much pleasure did the members adopt this beautiful name, which was suggested by the friends above. The circle is now complete, consisting of thirteen persons, to which, we are informed, "outside" members will be added, at the option of the Spirits. By outside members, we understand nothing invidious, but rather an outer circle—the one already formed, being the inner circle.

A BEAUTIFUL WHITE DOVE was lately presented to this little body of believers, under the following peculiar circumstances, for whose communication to us, we are indebted to a member of the circle. It seems that on the 27th of Nov. last, their spirit friends promised them a test of their power and guardianship. This test was to consist of a White Dove, which, in the words of the narrator, "would go to the hands of the one who would keep and take care of it for the circle. They then gave some directions in reference to the condition of the mediums and the manner of their being arranged in the circle, in order to secure the greatest harmony; also that the room should be closed twenty four hours previous to the meeting, and no one allowed to enter it till 7 o'clock on the evening assigned, which was Dec. 4, when they were all to go into the room together. These directions were all obeyed. And when the circle was convened, a medium was soon entranced, and made to state to our incredulous minds, that they were about to present us with their promised gift. Each one felt more or less skeptical in reference to the reality of the Spirits' dedication, and yet somewhat hopeful at the same time, not doubting entirely their ability to unbind prison doors, or to roll away heavy stones, if they pleased, from the door-way of such places, or places, as they might choose.

"We had been together nearly an hour, and the Spirits seemed to affect, very sensibly, the entire circle. One medium, in particular, was powerfully influenced, and made to go round the outside of the circle, stating, at the same time, the necessity of their keeping perfectly quiet, and allowing the Spirits to operate as they chose. Now, the Spirit said, 'The Dove is coming, and is now in the medium's hands;' but before we could all look and see it, it had passed into the hands of Mrs. Vinton, who held up to our astonished view, the prettiest, purest White Dove, that ever greeted the eyes of mortals! And such expressions of delight and admiration as followed, could hardly be here witnessed on any other occasion.

"The circumstances attending this presentation, when considered in all their bearings, were to all the members of our circle, overwhelming proofs of the reality of Spirit agency, and of its capacity to unite and strengthen the hearts of those who are brought together by true affinity, and whose purest affections and social natures are studied with genuineness and hope and immortality. And thus do they crown our Spirits with Progress, within our quiet circle, they so significantly name, 'The Olive Branch of Peace.'

We are informed by our friend, Mr. A. F. White, of this city, from whose communications, we extract the above, that the friends above have already given something of the history of the "Dove," and named it 'The Emblem of Peace.' He also communicates the names of those belonging to the circle, who were present on the occasion of this beautiful presentation. They are as follows:

Mrs. G. W. Vinton, Mr. W. A. Dunklee, " F. Wells, " P. Faber, " B. Marsh, " A. F. White, " C. Hicks, " G. W. Vinton, Miss H. A. Eager, " I. Wells, Mrs. Barrett.

Another member of the "Olive Branch of Peace," hands us the following:

"Can Spirits move a table? That is, can they move an inanimate object? Can they take possession of a person, and move a living, or animate organism? In what, then, would the difficulty consist, of their moving such a 'gentle White Dove' as was sent to the 'Olive Branch of Peace?' The moving of a living person, is proof of their ability to move a dove, while the moving of a table proves that they can move inanimate things."

These queries and observations are doubtless addressed by our friend, to those Spiritualists, who, believing in those phases of Spiritual phenomena which are already familiar to them, might nevertheless be disposed to doubt such a phenomenon as the one in question.

## Remarkable Presentation.

The death of Conductor Seymour on the Pittsburg Railroad in the late collision, three miles from Ravenna, was preceded by premonitions so extraordinary that they are worthy of notice.

Last Saturday evening he invited some of his friends to a supper in Ravenna. Upon their parting, it is said by one of the company, a young lawyer of great promise, that he said: "This life of mine is a dangerous one; I think before long I shall switch off upon the broad gauge of futurity, and enter the great depot of another world; perhaps with the next train." The day, on account of the obstructions occasioned by snow drifts, no cars left Ravenna; but on Tuesday morning about two o'clock he arose preparing to depart. His wife, meanwhile, had entreated him not to go; and it is said, she pleaded long, and followed him to the door, still insisting that he should listen to her, that he should return. But duty called him, he gave her a light answer, and bade her a cheerful farewell. He was brought home a corpse.

It is, perhaps, a little strange that those not connected with religious bodies should, through all these passing days, afford evidence of spiritual communications, while the ivy of skepticism twines around the creeds of our churches, or where there are no creeds, that a darkness of unbelief, apparent by deeds, should make one almost realize the darkness of Egypt was a symbolical verity, and has again re-appeared, appalling mankind.—*Cleveland Plaindealer.*

The following is the introduction to a series of the most beautiful and significant Legends, some of which may give our readers in future issues.

## The Last Incarnation.

## PROLOGUE.

"I will not leave you fatherless," said the Christ, when about to quit the earth; "I will come again to you."

Ye people who have believed in the words of the Christ, and who still await a comforter, know that the Christ, your Saviour, has never abandoned you. Know that he suffers with you, labors with you, that he groans, and that he prays with you.

The Christ is the human form of the divine idea. That form you are all called upon to realize, and to clothe yourselves anew with its royal majesty.

A model has been given to us in the person of Jesus, our brother, the head and the mediator of humanity, in whom God himself lived, willed, and acted, so that his person was that of the Man-God.

Now, Jesus, the Man-God, did not accomplish life in all its phases; he went through only the sorrowful periods here below.

Because it was necessary that humanity should first learn how to suffer, in order to know how to be happy afterwards; should know how to obey, in order to learn how to reign. It was to holy and austere poverty that was entrusted the education of the heirs of God, in order that through privations they might learn the true use of their Father's riches.

In teaching men to love their neighbor more than themselves, and their soul more than their body, and God more than their soul, the Christ emancipated them from the servitude of the flesh, and he elevated the flesh itself by calling it to share the glory of free souls.

The Christ did not limit his word to an exclusive form; the spirit of which it contains the germ is universal.

He sowed the seed, and time has ripened the grain.

The word of the Christ, like those of the ancient prophets, has had unintelligent and self-interested interpreters, who have wished to read it like the stone of his sepulchre.

But the word traverses stones, and cannot be kept captive; it escapes in spite of walls; it passes in spite of gates of iron; it goes forth in spite of sentinels.

Brothers, the words of the Christ are the words of liberty, of equality, and of fraternity.

Of liberty, because he has told us not to fear those who can kill the body, and to preserve before God the independence of our souls.

Of equality, because he has said to us: You have all only one and the same father, one and the same master; he is God, and you are all brothers!

Of fraternity, because he has told the strong to be the protectors of the weak, the learned to instruct the ignorant, the rich to provide for the necessities of the poor.

This word presided at first over the construction of the hierarchical body of the primitive church; then the priests were fathers chosen by the people; the bishops were superintendents, who took care of the poor, and who protected the orphans and the widows; and all, from a spirit of conciliation and peace, referred their differences to a single judge chosen from among themselves, and who was therefore called the servant of the servants of God.

Oh! how beautiful was the Church then, in the unity of her head and in the harmony of her members! How grand was that society of brothers, presided over by its fathers, and administered by its old men!

The unity of object, and the simplicity of means, found a use in the co-operation of each in the work of all; each group of the faithful moved harmoniously around its centre, like the satellites around their planets, which themselves moved peacefully around their sun.

For then the interest of the pastors was that of their flock, and the demon of avarice, which destroyed Judas, had not yet brought trouble into the sanctuary; pride had not yet transformed the charges of charity into prerogatives and worldly grandeurs, and the rival passions had not divided the inheritance of the Lord.

But, in order that it might be overcome by good, evil had to be manifested; and the Christian law was a snare spread for the errors and the irregularities of the flesh.

Human vices, by manifesting themselves in the Church of the Christ, condemned themselves; therefore they were not able to prevail there even for a few moments, but by means of hypocrisy and lying.

When misguided pontiffs surpassed the luxury and the insolence of kings, the spirit of the Church, which has never ceased to be that of the Christ, groaned in the heart of the saints, and condemned the sacrilegious usurpers, by always reminding the sovereign pontiff that he was the servant of the servant of the servants of God.

When the inquisition tortured souls and bodies, to constrain that which God himself respects in man,—liberty of conscience, the spirit of the Christ wept over the victims, and justly excommunicated the persecutors, by protesting that the Church has a horror of blood.

Thus, by their very crimes, the priests

have shown more magnificently and more splendidly how holy is religion.

Now the Church seems to sleep a sleep of death, because the priests have separated themselves from the people, and form a caste apart, imbued with pharisaical traditions and the prejudices of education; but the Church cannot be separated from humanity. If the priests remain stationary while humanity advances, it is because they wish soon to separate themselves from the religion of the Christ, for the spirit of the Saviour of the people advances with the people.

Those men have grown old, without being able to free their feet from the swaddling bands of their earliest infancy? They believe in the Gospel, without interrogating its admirable symbolism, and they admit its marvels literally, as little children give faith to the fantastic stories of the woman who rocks them.

They are the guardians of the doctrine after the manner of the sentinels of kings' palaces; they defend the entrance, and never go in themselves. The dead letter has remained in their hands, as the mortal body of the Christ remained in the arms of his weeping mother, under the lowering and gloomy sky of Calvary; but the spirit has gone to make war on the powers of darkness, to break the gates of hell, and to deliver the groaning crowd of captive souls.

Everywhere the spirit of the Gospel makes conquests, except in the closed minds and frozen hearts of those who call themselves the depositories of the gospel.

The sciences gravitate towards their grand synthesis; unity governs all ideas, and harmony arranges them in a marvellous order; analogy gives to faith, enlightened by science, the key of all problems; synthesis brings together all symbols, and proclaims religious unity by the voice of all ages; the truly Catholic idea merely begins to be born, and those old men are there, stopping their ears, closing their eyes, making themselves motionless upon the ruins of the past, like urns upon graves!

Well, then, since those who should teach the people have no longer any voice, since the Word has no longer any need of them for interpreters, let us borrow a new gospel legend from the genius of the people, and from their aspirations after humanity progress.

Let us complete the epicope of the Christ by the allegorical recital of his second coming, and let us relate his triumphs to those who have wept so much over his sorrows.

## II.

The Son of God is the perfect man; he is the idea of human perfection manifested by the Word and realized by works.

God utters from all eternity the word that must save the people, and humanity works advances in progress only to realize that word.

The divine idea of human perfection was realized in different degrees in all great men who were the heads and models of humanity; then it was completed and summed up in Jesus.

For Jesus, having given himself entire to humanity by a devotedness without bounds, has transmitted his life entire, under the symbols of the fraternal bread and the wine of union to the whole of humanity, which he has thus formed into a single body.

So that the Christ is now no longer an individual; he is a people.

He lives in all those who are animated by spirit of the Gospel; he speaks by the mouth of all those who utter a word conformable to his.

He has promised that the reign of intelligence should be his reign, and that his second coming should bring down the clouds from heaven, that is to say, should clear religion from its mysteries and its fables.

He must shine as the lightning, which shines from the east even to the west; and eagles of genius must gather together to reply to his call.

Let this book then be the last Legend of Jesus, the son of Mary. Let us cause his sweet and divine figure to descend from heaven and traverse the earth, assuming all forms, as in the marvellous stories of the middle ages, in order to give instruction to all, and to prepare for his great coming.

Let the people read and at last understand truth under the form of allegories; let it recognize and love always its Saviour and its model, in the person of the prototypal of Galilee.

We shall borrow from the ancient gospel legends its simple and popular form; for he who speaks to all must use language which may be understood by all.

## NEW PUBLICATIONS.

The Rose of Sharon, a Religious Souvenir for 1855. Edited by Mrs. C. M. Sawyer.

Home Life; or a Poem across the Threshold. By Mrs. C. A. Soule.

The Rose Bud: a Love Gift for Young Hearts; for 1855. Edited by Mrs. C. A. Soule.

Records of Babylonian Parishes: or Papers from the Experience of an American Minister: with Illustrations by Billings.

Life Story of Hosea Ballou: for the young. By M. M. Ballou: with illustrations by Billings.

The above are all published by C. Tompkins, 38 & 40, Cornhill, Boston. We have heard our old friend Tompkins styled, "A Prince among Publishers." To us he has ever been a most generous one, and we owe him an apology for so long neglecting to notice the above new books from his "principally" establishment.

The "Rose of Sharon," has long been our favorite among Annuals. We have seen it blossom with renewed beauty and fragrance for seventeen years, and we are glad to see by the Preface that "it is every year striking its roots deeper, and spreading wider its branches." It has a very select list of contributors, and the talented Editress, Mrs. Sawyer, is a host in herself. The present number is rich indeed.

"The Rose Bud" is one of the sweetest and most beautiful Juvenile Annuals we have ever

met with. Our "Family Paria" have indeed found it a "Love Gift" for their young hearts. May it bloom on many more years under the fostering care of its accomplished Editress, Mrs. Soule, and its "good natured" publisher, who loves to get up good and beautiful books for the Little Ones.

"Home Life; or a Poem across the Threshold," also by Mrs. Soule, is full of excellent reading. The sketches are very life-like. Mrs. Soule is becoming widely known and appreciated as a writer of purely moral and elevating fiction. To us, it is very pleasing to have the woman and the mother, shine out so conspicuously as we see them in her writings. We say, let woman be woman, with the pen, as well as otherwise.

The "Records of Babylonian Parishes; or, Papers from the Experience of an American Minister," is no small affair, in its way. We have wept over "Sludy Side," and acknowledged the truth of the pictures in "Sunny Side," with a heart deeply in sympathy, from experience, of both of those sides of Ministerial life; but here comes the "Records" of "Experience," so much like life itself, that we recognize the picture at once. You need not tell us, Mr. Tompkins, where "Babylonian" is; we know enough of such parishes, though but a few such Ministers.

The "Life Story of Hosea Ballou, for the Young," will prove a choice gift for youth. The author of this little book, which he dedicates to his son, is too well known in the literary world, to need any commendation from us. We will only say that our son, who is of an age to appreciate this "Life Story," has been deeply interested in it.

Our friends will find an abundance of beautiful books for the "Holidays," or, for any days, at C. Tompkins', 38 & 40, Cornhill.

D. R. H.

## Special Notices.

SECOND SPIRITUALISTS' FESTIVAL. In accordance with a previous notice given at Chapman Hall, another Festival will be held at that place on Thursday evening, Jan. 4th. The Hall is engaged for the purpose of holding a series of Festivals. No efforts will be spared to make these gatherings both beneficial and agreeable. Tickets 25 cents; to be had at Harmony Hall, 103 Court street; Bela Marsh, 15 Franklin street, and at the Fountain House.

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